

A MESSAGE BEYOND BULLET

INSPIRE GUIDELINES

From the attack on
the Jewish Museum in Washington.

SUMMER 2025 | 1446

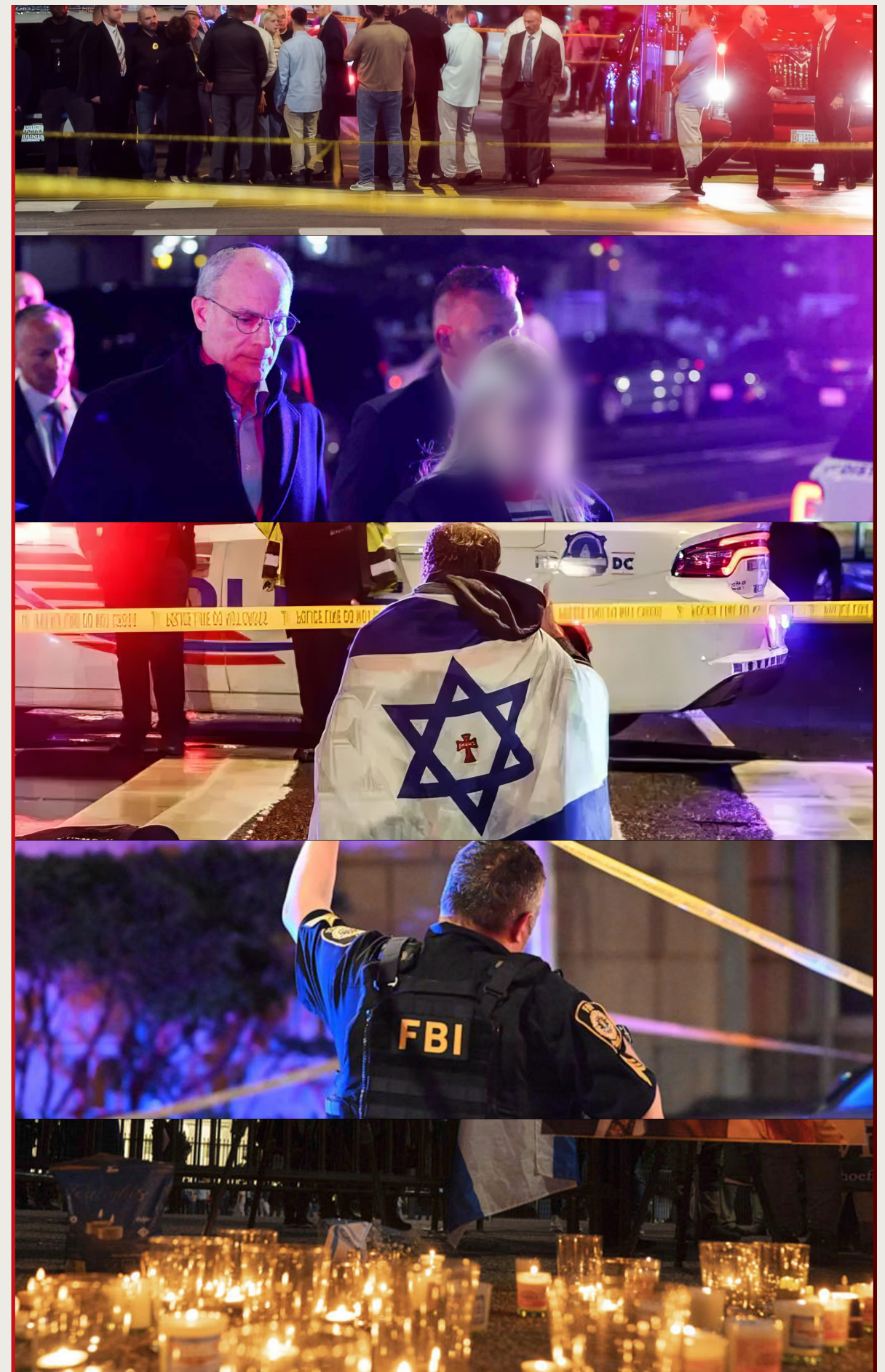
INSPIRE GUIDE

Attack on the (Capital Jewish Museum)

May 2025

In Washington, where the machinery of global destruction is managed, and instruments of annihilation are drafted with the ink of international legitimacy, and where the skulls of Muslims are turned into mere numbers in “human rights” reports, an extraordinary event occurred. Elias Rodriguez, a 31-year-old American from Chicago, assassinated Israeli diplomats and, just hours before carrying out the attack, published a statement declaring his act a political protest against the genocide in Gaza and the United States’ support for Israel. Ac-

cording to an eyewitness, Rodriguez, during the attack, chanted: “Freedom for Palestine... I did it for Palestine... for Gaza,” calling out to those around him: “Palestine needs a revolution.”



As expected, the White House rushed to condemn the incident, labeling it a “horrific hate crime” and a “terrorist act.” American politicians hastened to denounce the action, as if the blood of Gaza’s children does not even merit a dignified silence. Meanwhile, the extre-

mist Zionist Donald Trump, who has long endorsed the genocidal war in Palestine, seized the moment to rehash his tiresome slogans about combating “hated and extremism.”

The Department of Homeland Security vowed to hunt down what remains of America’s conscience.

The Israeli occupation government did little more than issue a standard obituary, exploiting the event for propaganda to reinforce

its perpetual victimhood narrative and to justify increasing its security presence within the United States.



As for the Western media, which has long manipulated the definitions of victim and perpetrator, it hastily classified what happened as “anti-Semitic attacks,” stripping the event of its political and moral context.

The Washington Post

“The Washington Post”

presented the incident as a threat to Jewish security in the West, while downplaying the roots of the accumulated anger against the extermination machine funded by Washington.

NEW YORK POST

“The New York Post”

lamented the victims in an article titled “Michael Rapaport warns Jews: ‘Help is not coming’ after antisemitic attacks,” cautioning Jews about the rise of anti-Semitic attacks, but completely ignoring Israel’s practices of occupation, settlement, starvation, and siege against a Muslim nation. Even more strangely.

The Guardian

“The Guardian”

took an unusually cautious stance, without exonerating him, of course, but at least did not automatically associate Elias Rodriguez with the “Islamic terrorism” camp.

It would have undoubtedly preferred to do so, but inconveniently for them, the attacker was not a Muslim from our community or our faith.



However, Elias's action cannot be judged by the standards of Western media, nor weighed by political classifications tailored to serve power and sustain hegemony. Instead, it must be viewed considering a higher moral standard: the imperative to stand with the oppressed and to protect the sanctity of innocent blood, especially when its inviolability is violated and its dignity is trampled before the eyes of the world.

Though his act came from outside the Islamic circle, it was a primal outpouring, a natural response to the cry of the oppressed after he heard Gaza's anguish. After this, it cannot be said that the man committed an isolated, individual act.

Rather, his was a voice from outside the typical narrative, awakening dormant feelings and profoundly touching the innate human call that Allah instilled in all people.

What Elias did cannot be reduced to a mere "horrific hate crime," as described by the Zionist Trump, nor can it be dismissed as a fleeting emo-

tional outburst. Rather, it constitutes what may be termed an "awakening outside the system", a moral act enacted beyond the expected cultural framework, thereby exposing the ossification entrenched within it.

The impact of this act was not merely directed at institutions, but also struck the numbed conscience of the Islamic Ummah that observes passively.

It highlighted the silence of the international community, the compliance of Arab regimes, and the abandonment of solidarity and jihad for the sake of Allah by Muslim elites. In a single moment, the Christian Elias accomplished what no conferences, summits, or protests ever did. He did not merely defy United States law; he embarrassed it on the level of its moral pretensions and laid bare its support for the Zionist killing machine.



There is, perhaps, in his deed a force of moral argumentation so piercing that it casts a long shadow over many who carry the Qur'an, those whose hearts no longer reverberate with the Ummah's pain, and whose faces betray no tremor at the cries of mourning mothers. This man, though outside the fold of Islam, has preceded many upon whom Allah has bestowed the blessing of faith, who have studied its truths and memorized its verses, yet stood idle when action was most needed. He rose where the Muslims fell, and gave of himself what those long accustomed to lofty slogans withheld in cowardice.

And herein lies the most jarring paradox for the faithful, especially the Muslim who expected chivalry to arise from the mujahid, not the Christian stranger:

That chivalry is drawn from the fringes of alienation; that such a "strike" arises not from religious conviction, but from an unfiltered, primordial sense of justice, an anger instinctive and unerring, untainted by compromise or ambiguity. He did not ask the name of the oppressed, save that he was wronged; nor the name of the oppressor, save that he was unjust. It



was a truth unclouded, unmoved by tribal identity or religious affiliation, only the stark clarity of right and wrong.

This act did not stem from religious or doctrinal motivation, but from pure human feeling. In this, it profoundly embarrasses the Islamic establishment, which is supposed to be the first to rise in defense of the oppressed in Palestine. How, then, was this spirit silenced across vast segments of Muslims, particularly in America? And where have institutions and popular religious discourse failed in framing the concept of "jihadist duty"?

It is an ethical and religious crisis before being a political one.

This incident has highlighted that the crisis is not one of power balances or military dominance, but rather one of the fragilities of the ethical and religious sensibility within the Muslim Ummah. This fragility has reduced support for the cause of statements and protests, effectively delegating the task of action to the "other," be it a Western civil society or a "Latin activist." This stands in stark contrast to Allah Almighty's commands to Muslims to fight and strive in His cause, articulated in more than seventy verses in the Holy Qur'an, which indicate that jihad is life, as He says:

“Respond to Allah and the Messenger when He calls you to that which gives you life.”

(Qur'an 8:24).

This raises an existential question: Has the Muslim Ummah become a consumer of ethical symbols rather than a generator of them?!

And has the concept of “jihad duty”, in its military meaning, retreated to the margins of discourse, replaced instead

by purely ritualistic performance?!

In the Western conscience, is there something that reminds us of our identity.

The scene appeared as a potent symbol, reflecting the state of the Muslim Ummah.

Muslims hold the keys to sacred texts and command strategic geographical locations. Yet, they remain incapable of transforming their faith into a resolute stance or direct Jihadi action, despite

Allah Almighty's clear commands. In stark contrast, a man with no ties to Islamic creed steps forward, sacrificing his life and future. His act embarrasses the Muslim community in America and loudly declares that a living conscience knows no borders.

The symbolism of this event transcends the bullets, in all the weight that word carries. For a non-Muslim man, with no r e l i-

gious or ethnic ties to Palestine, to point his weapon at representatives of the Zionist occupying state in the world's political capital is a scene that raises profound questions, not only in international politics but deep within Islamic consciousness itself.

Muslims should not view Elias's actions with mere admiration, but rather through the lens of self-criticism. When a man outside our community and Ummah awakens to the bombardment of Gaza's children, it forces every be-



liever to confront their conscience. They must ask: Why has my voice dimmed, and my action vanished, when I, as a Muslim, am commanded to Jihad in the path of Allah and support my oppressed siblings with my life, tongue, and wealth? This also begs another question:

When exactly should Muslims in America become outraged?

Responses in the Muslim street varied.

Some dismissed the incident as an isolated act, not reflective of a broader methodology, while others viewed it as a stinging “ethical slap” to the face of an oblivious Muslim Ummah. Even more painful was the stark contrast between the ongoing pro-Gaza student pro-



tests at Western universities, from Columbia to Toronto, and the actions of several Arab capitals, which banned raising the Palestinian flag at public events.

So, where are we heading?!

Despite the gravity of the incident, it raises questions that go beyond the bullets fired:

Have Muslims lost the ability to take initiative? Has the outrage over massacres been outsourced to Western consciences, while our fervor dissipates into mere protests and good intentions?!

The more important image here is not the number of bullets Elias Rodriguez fired, but the number of consciences he awakened.

Do we always need an external awakening? Or is it true, as the saying goes, “Honor is the last thing that remains when everything else falls”?!

Learning courage from a Latin Christian?!

O Ummah of Islam, is it not time?!

O Muslim, stand
h o n-
estly
with

yourself and ask without evasion: How has our Ummah reached a state where a Latin Christian, who does not know the Qibla nor recite Al-Fatiha, advances at the forefront defending Gaza, while Muslims—holders of the Qibla and the Qur'an—the pride of their I e a d-

ers has been stripped away, and the nerves of chivalry have dried up and withered in them?

O Ummah of Islam, is this an era of awakening or the slumber of humiliation?!

The news echoed across the world: A young Latin Christian chants, “Free Palestine,” then brandishes his weapon at those who shed the blood of Gaza’s children, proceeding without fear of prison or concern for death!

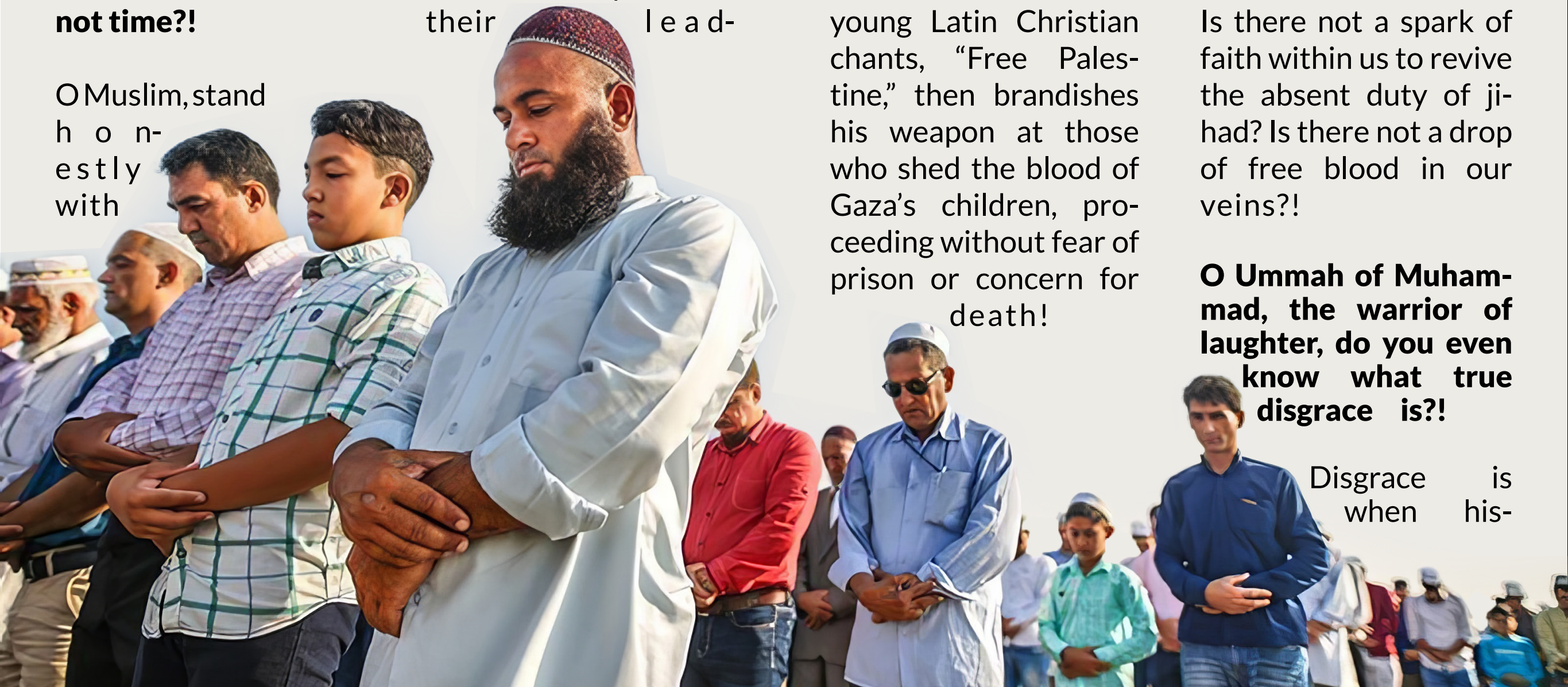
What ignited his heart, the stranger to our Ummah and community?!

What shook him to sacrifice himself, while we confine ourselves to prayers behind screens or drown in the silence of submission?!

Is there not a spark of faith within us to revive the absent duty of jihad? Is there not a drop of free blood in our veins?!

O Ummah of Muhammad, the warrior of laughter, do you even know what true disgrace is?!

Disgrace is
when his-



tory records a Christian from another people weeping for Gaza, triumphing, revolting, and sacrificing, while millions of Muslims from Tangier to Jakarta haven't moved beyond voices on "X" and "Facebook."

Are there no wise people among you?!

Haven't you heard your Prophet's (peace be upon him) saying: "Whoever doesn't care about the affairs of Muslims isn't one of them"?!

Who are we if we don't bear the concerns of our Muslim Ummah, support Allah's religion, and Jihad in His path? !

Who are we if the torn limbs of Palestinian





children don't compel us to take up arms? !

Who are we if we don't rage, quietly but fiercely, against every supporter of the Jews in America and beyond?!

O Ummah of Islam, have you not read: "Why do you not fight in the path of Allah and for the oppressed among men, women, and children" (Qur'an 4:75)?!

Have you forgotten that jihad is first and foremost with the sword, not money, words, or stance?!

Have you forgotten that jihad is the pinnacle of Islam, and that abandoning it is disgrace and abhorrence from Allah?!

O descendants of Omar, Salahuddin, and Khalid, and O sons of Hattin and Ain Jalut, is it not time to awaken from your negligence?!

Is it not time to rise to the level of the message we bear?!

Is it not time to write new lines of honor, rather than hearing epics of others.

O Muslims, let the act of this Latin Christian be a slap that awakens you from your slumber. It is no shame for a non-Muslim to teach us the meaning of courage, but shame upon shame if we do not learn.

This moment is not for lamenting helplessness or assigning blame, but for building a new response that begins with reclaiming awareness and relentless direct action.

Our duty at the “QA’IDATUL JIHAD IN ARABIAN PENINSULA” is to work tirelessly on two fronts:



THE FIRST:

is to prepare for jihad operations that cross red lines and resonate throughout America and the West, with the primary aim of targeting the supporters of the Zionist entity.



THE SECOND:

is to incite Muslims around the world, providing them with guidance and open-source resources through the “Inspire” project, so they can professionally wage jihad against their enemy, America and the West, using the means available to them, causing maximum damage to the American and Western economies that support the Zionist entity.

Muslims in the West, especially in America, must answer our call and fight for Allah's sake. They must cross all red lines to support their Muslim brethren in Gaza.

They must also disregard unjust Western laws and, by force of arms, impose their just Islamic law.

Religious and educational institutions must redefine **Nusra (support) and Jihad fi sabilAllah (The Jihad for the path of Allah)** for the new generation, particularly in America, as an active obligation rather than just a theoretical concept.

Individuals must understand that solidarity with Palestine is not a seasonal online activity, but a religious responsibility and a daily jihad duty.

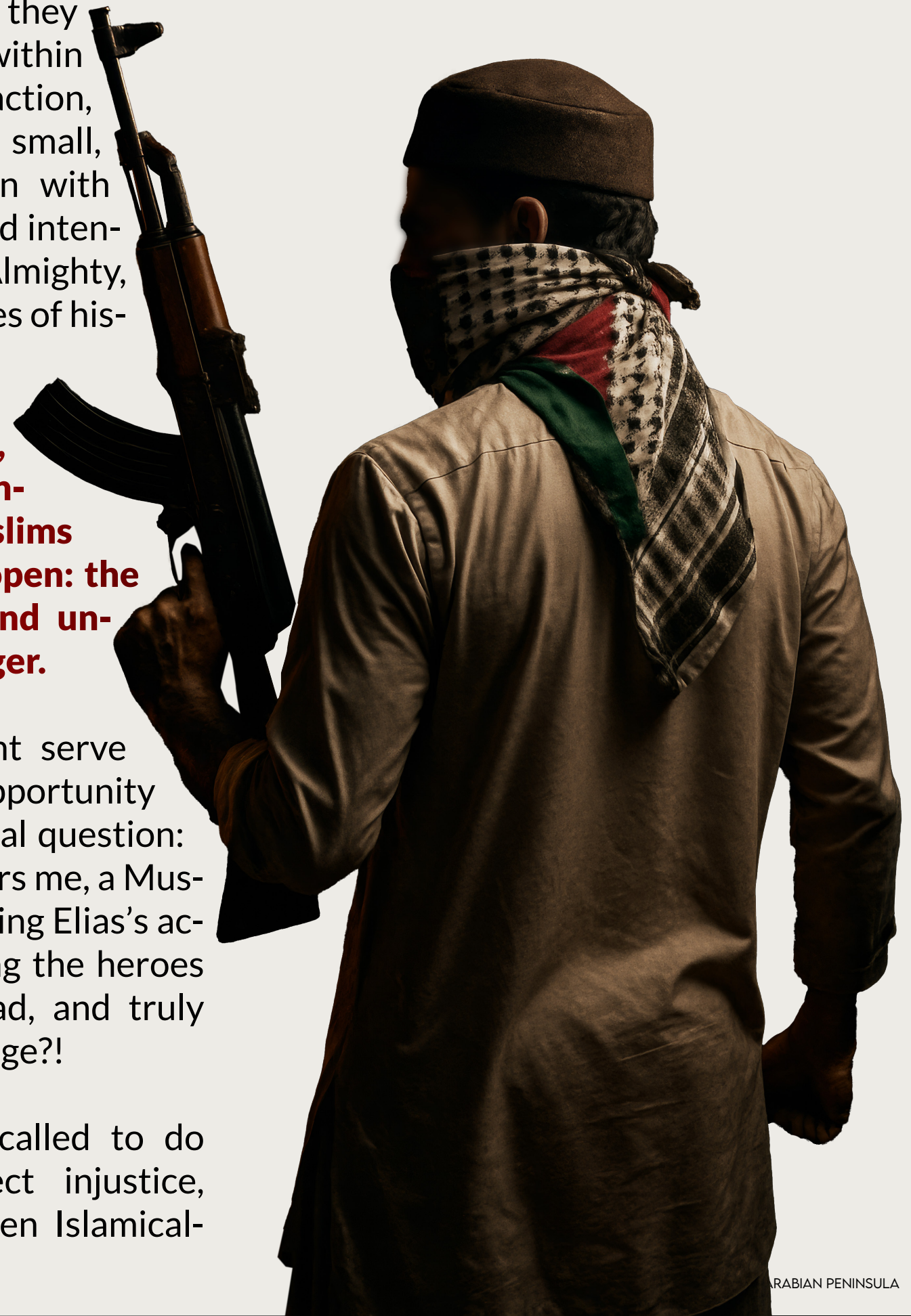
The Ummah must realize that Allah doesn't change a people's

condition until they change what is within themselves. Any action, no matter how small, when undertaken with sincerity and good intentions for Allah Almighty, can shift the scales of history.

In Washington, a door long untouched by Muslims has been flung open: the door of Jihad and uncalculating anger.

May this incident serve as a profound opportunity to pose the critical question: What truly hinders me, a Muslim, from surpassing Elias's actions, from joining the heroes of individual jihad, and truly embodying change?!

Today, you are called to do more than reject injustice, raise your children Islamical-



ly, or make your voice, pen, wealth, and morals active tools in this ongoing battle. **What is truly required of you is to take up arms and fight for the path of Allah.**

Perhaps Allah will look upon us with satisfaction when we are counted among those who, upon hearing the call, “And what is the matter with you that you do not fight in the path of Allah...”, respond with action, not regret.

Oh Allah, You are aware that our hearts beat in unison with our people in Palestine. So, let our hands, our deeds, and our intentions be wholly consecrated to their aid. Oh Allah, remove from the Muslims the burden of weakness and humiliation. Oh Allah, bestow upon us the victory You have vowed.

*I have approved Islam as religion
And from my Lord I seek satisfaction
My disavowal is towards the people of shirk
While I ally with who unify Him in worship*

*I have approved Islam as religion
And to its sanctities I swear protection
My choice is not the choice of resigning
But creed defined in word and deed*

*I have approved Islam as religion
And to its highest peak I begin the ascension
My path is the path of the best of creation
Book that guides and sword that supports as
a notion*

*I have approved Islam as religion
And Jihad as means of repelling aggression
My ummah is the nation against which rush*

*the nations
From Crusaders to Hindus until Sons of
Zion*

*I have approved Islam as religion
And difficulties will not shake my
resolution
My pledge does not allow regression
Victory or martyrdom and Paradise as my
destination*



Lone Jihad Guide Team:

May 2025

InshAllah, we will be commenting on the operation by the Muslim mujahideen hero, Muhammad Sabri Suleiman.

Waiting for
the next
Mujahid.

OSJ
OPEN SOURCE JIHAD

EMPOWERING
MUSLIMS



AQSA
WE ARE COMING